

HEART OF RAMA.

or

A collection of the instructive teachings
of Swami Rama Tirtha from his
Complete English Works with
foreword by his chief disciple
R S Narayana Swami.

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FOREWORD.

For some time past, most attractive and elevating as the complete works of Rama in English had proved to the public, devoted to Vedantic and Spiritual study, the idea to have a more handy volume with the best selections and the most touching teachings of Rama, was unconsciously possessing the hearts of some of his devoted admirers.

It was, however, about a year back that the idea worked more strongly and consciously upon the heart of our devoted and earnest brother M Chinniah of Kuala-

Lumpur, Federated Malay States, and materialized in his hands, taking the tangible form of a lovely manuscript, beautifully type-written, that greeted Narayana with a surprise for approval and publication

Much as it pleased Narayana to find in the manuscript as many lovely quotations as the number of days in the year, so arranged as to have a quotation for each date of the month to reflect upon and meditate, and fascinating as it seemed, yet on a further thought, it appeared not only to limit itself to the number 365, but also to forfeit its own corrected purpose of deep, concentrated, and really useful meditation

it appeared to meet an unexpected premature death. Not only this, as the individual tastes and temperaments differ, so the thought presented by each day was not likely to touch all hearts equally, or keep up the daily chain of blissful meditation unbroken. On the other hand, the faults and gaps thus caused were more likely to result in mental disorder and indigestion in place of thorough assimilation.

Narayana knows of certain well-meant books on Daily Meditations, consisting of beautiful thoughts indeed, nevertheless producing but little effect of a permanent nature

choice, and gives the benefit of a ready means to one's healthy spiritual development and uplift.

Vedant requires of its true aspirant to take hold of the Absolute Truth, the basic idea of self-realization in any of its external forms, suited to one's particular type of mind, and to reflect upon it again and again, and long enough, in as many of its different aspects as possible but in the same line, to give at once a rich variety for interest and a combined strength for development, until the mind is fully saturated with that one idea, and readily crystallizes into each and every action of the

daily life in the form of Practical Vedant.

To achieve this end, the manuscript, referred to was thoroughly dissected, classified and arranged under nine definite heads and a fresh number of quotations added, almost doubling up the original number, so that the present form of the booklet was obtained in concert with Messrs Beni Prasad Bhatnagar, M. A., L. T., and Narayana Suroop, B. A., L. T. the Head Master and his Assistant respectively of Aminabad High School, Lucknow, who worked zealously at the book with Narayana.

Vedant is not a matter of brain so much as of heart, and as it is only

I.

INDIA.

INDIA

1

A person can never realize his unity with God, the All, except when unity with the Whole Nation throbs in every fibre of his frame.

2

Let every son of India stand for the service of the Whole, seeing that the whole of India is embodied in every son

3

One personal and local Dharma must never be placed higher than

the National Dharma. The keeping of right proportions only secures felicity.

4

Doing anything to promote the well being of the Nation is serving the cosmic powers, devas, or gods

5

To realize God, have the Sannyasa spirit, i. e., entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India

6

To realize God or Bliss, have the Brahman spirit, dedicating your

intellect to thoughts for the advancement of the Nation

7

To realize Bliss, you have to possess the Kshatriya spirit, readiness to lay down your life for the country at every second

8

To realize God, you must have the true Vaishya Spirit, holding your property only in trust for the Nation,

9

But to realize Bliss and Rama, in that world or this, and to give a living concrete objective reality to your

14

The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babies

15

Mother is the word which brings the deepest feeling from the soul of a Hindu

16

Almost every town, stream, hill, stone or animal is personified and sanctified in India. Is it not high time now to deify the entire mother-land, and let every partial manifesta-

Iron inspire us with devotion to the
whole?

17

While, towering temples and stone
Vishnus, erected by you, will not allay
the fever of your heart... Worship,
worship the hungry Narayanas and
the labouring Vishnus of the country.

18

Instead of wasting the precious
ghre into the mouth of artificial fire,
why not offer even hard crusts of dry
bread to the Gastric fire which is
eating up the flesh and bones of
millions of starving but living
Narayanas?

19

The highest gift you can confer on a man is to offer him knowledge. You may feed a man today, he will be just as hungry tomorrow, teach him an art and you enable him to earn his living all his life.

20

Indian charity does not trouble itself so much about the starving labouring classes (Shudras), but it takes the charitable donors straight to heaven by feeding the over satiated idlers, in the Store Houses of God, the high representatives of Religion Petrified

21

The weak minded Yatri who pays a pittance to the persistent beggar-drone may compliment himself on having done something to save his soul in the next world. Be it as it may, there is not the least doubt that he has done something to ruin the nation here now.

22

Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent bottles, affectations, galvanized manners, all sorts of precious trifles, squalid riches and unhealthy show.

23

An average Indian home is typical of the state of the whole nation, very slender means and not only yearly multiplying mouths to feed but slavishly to incur undue expenses in meaningless and cruel ceremonies

24

The Indian Princes and the Indian Nobles, having lost all their precious jewels and power, are left, mere carpet knights with hollow rattling titles and vain empty names.

25

The greatest mistake, made by the present day Socialists, is that

28

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*

29

There are some for whom patriotism means constant brooding over the vanished glories of the past Bankrupted bankers pouring over the long out-dated and credit books now useless

30

Young would-be Reformers! decry not the ancient customs and spirituality of India, by introducing a fresh element of discord, the Indian people cannot reach Unity

31

Abnegating the little ego and having thus become whole of the country, feel anything, your country will feel with you, march, your country will follow.

32

Service and love, and not mandates and compulsion, is the atmosphere for growth

33

The man, who is worthy of being a leader of men, will never complain of the stupidity of his helpers, of the faithlessness of his followers, of the

ingratitude of mankind, nor of the non-appreciation of the public

24

A country is strengthened not by great men with small views, but by small men with great views.

25

Perfect democracy, equality, throwing off the load of external authority, casting aside the vain accumulative spirit, throwing overboard all prerogatives, the spurning of the airs of superiority and shaking off the embarrassment of inferiority, is Vedanta on the material plane.

The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

29

To be saved from foreign politics the only remedy is to live the Law of spiritual health—the law of love for your neighbour.

40

What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police, and pry into the private behaviour of a man whose public behaviour is a help to the country?

44

If you cannot more than support yourself in foreign lands, remain there And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea, and well share her Arabian hospitality rather than set foot again on India

45

Instead of being scared by Western Science, the Hindus to day welcome her as the greatest ally to their own Brahma Vidya (Shruti).

46

When you want to settle matters

through reasoning and logic, while the glass-partition of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity

47

Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality

48

Bhaktas of India! You will be the darling dear of that sweet Cowherd when you see Him with divine love in the Ohandala, in the thief, in the sinner, in the stranger, and all, and not confine Him to mere stone images.

48

Those that you miscall "fallen" have "not risen" yet They are the Freshmen of the University just as you also were at one time.

50

Beloved orthodox people of India! put into force the Shastras aught, the Dharma of the country demands of you to relax the stringest caste-rules and to subordinate the sharp class-distinctions to the national fellow-feeling.

51

My beloved Hindus! By aversion to change or adaptation, laying too

much emphasis on the old customs and heredity, pray, degrade not yourselves below the level of man

52

Longitudinally (or in time) you may belong to the hereditary line of Himalayan Sages but latitudinally (i. e. in space) you cannot deny your relation of co-existence with the European and American matter of-fact wielders of Art and Science.

53

If you are not willing and ready to assimilate the New Light, which is also the old, old light of your own

land, go and live in *Pitri Loka* with the forefathers. Why tarry here? Good bye!

54

Waste no time in thinking, *India* has been. Call up all your energy, which is infinite, and feel, feel, *India* shall be.

55

As it is to-day the Swamis and Paudits in India are singing lullabies to prolong the lethargic sleep of their race

56

Independent thinking is looked upon (In India) as heresy, nay worst

crime. Whatever comes from the dead language is sacred.

57

A child turned Christian although the very own flesh and blood to a Hindu father, becomes more a stranger than the street dog

58

True consciousness brings strength and victory. Slave consciousness (even if it be Brahmin consciousness or Sannyasi-consciousness) makes a cobler of you

59

A woman is given the position of an invisible object in civilised society

whereas a man is free in his ways and a woman is kept bound hand and foot. She becomes the property of one man, then another man

60

It is a great blemish on the face of the civilised society that woman is made a mercantile commodity and a woman is possessed and belongs to a man in the same sense as a tree or a house or money belongs to him.

61

Neglecting the education of women, children, and the laboring classes is like cutting down the very

branches that are supporting us, nay, it is like striking death-blow at the very root of the tree of nationality

62

Do not say marriage is opposed to religion, see what the real state of happiness is, what real self is, as man aspiring to realisation meditates upon true Bliss, reality, fundamental principle.

63

All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form or

personal beauty, end in losses, and are very unhappy.

64

The aim of the husband should be the elevation of the marriage tie, and not money making and the wrong use of family relations.

RELIGION AND MORALS.

1

Accept not a religion because it is the oldest, its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and the oldest clothes must be changed. The latest innovation, if it can stand the test of Reason, is as good as the fresh rose bedecked with sparkling dew.

2

Accept not a religion because it is the latest. The latest things are

not always the best, not having stood
the test of time

3

Accept not a religion on the
ground of its being believed in by a
vast majority of mankind, because
the vast majority of mankind be-
lieve practically in the religion of
Satan, in the religion of Ignorance
There was a time when the vast ma-
jority of mankind believed in slavery,
but that could be no proof of slavery
being a proper Institution.

4

Believe not in a religion on the
ground of its being believed in by the

chosen few. Sometimes the small minority that accepts a religion is in darkness, misled

5

Accept not a religion because it comes from a great ascetic, from a man who has renounced everything, because we see that there are many ascetics, men who have renounced everything, and yet they know nothing, they are veritable fanatics

6

Accept not a religion because it comes from princes or kings, kings are often enough spiritually poor

Accept not a religion because it comes from a person whose character was the highest; oftentimes people of the grandest character have failed in expounding the truth. A man's digestive power may be exceptionally strong and yet he may not know anything about the process of assimilation. Here is a painter. He gives you a lovely, exquisite, splendid work of art and yet the painter may be the ugliest man in the world. There are people who are very ugly and yet they promulgate beautiful truths. Socrates was such a man.

it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others

12

All religion is simply an attempt to unveil ourselves, to explain our Self.

13

True Religion means faith in God rather than faith in God.

14

Remember, religion is a thing of the heart and virtue is a thing of the heart, so is sin. Sin and virtue have

to do altogether with your position and frame of mind.

15

Religion, as distinguished from theology, and also divested of its dogmatic exorecences, is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond

16

Religion (as is manifest from the derivation of the term *re* back, *ligare* to bind) is that which binds one back to the origin or fountain head.

17

No sect or religion has the least right to prey upon its foolish votaries that has not come to an understanding with the healthy humanising results of present day scientific research.

18

All process of joining this Church or that, this Society or that Society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing

19

All the dogmatic theologies of the world have more or less of superatition, stamped on their face.

20

All creeds are simply the efforts to strike out, to rend asunder the veil which covers our eyes.

21

The religions, creeds, denominations, are worn by people merely like amulets about the neck. All kinds of virtue and efficacy are ascribed to them and yet, after all, what little we achieve is utterly independent of those pet dreams.

22

So long as any trace of external obligation and categorical imperative

"Thou shalt" and "Thou shalt not" is in play, there can be no room for spiritual growth of true purity.

23

The Imperative Mood, Second Person, keeps alive in us the *limited* personality, and wherever there is limitation, there is no Bliss, nor any escape from attraction and repulsion, no salvation from attachment and hatred, no freedom from vacillation and temptation

24

Spiritual pauperism is produced by forcing religious beliefs on the innocent boys and girls.

25

Spiritual pauperism and religious intolerance (or fanaticism) are, respectively, passive and active states of the same disease

26

Respect for persons, appearances, titles, robes, learning and forms, is *idolatry*

27

Sad, indeed, is the kitchen-religion which allows the Infinite, immortal Soul to be sullied by the foreigner's soup.

28

O, ye wavering, fickle, dubious mind ! No more of lukewarm orthodoxy and heterodoxy ! Scorch, out all doubt and hesitation, all *doxies* are your creation.

29

Why should you consider yourself dependent on God, Christ, Mohamed, Buddha, Krishna, or any of the saints of this world ? Free you are, each and all

30

Rama brings you a religion which is found in the streets, which is writ-

than yours, it does not belong to the Hindu more than to you. It belongs to nobody, every body and every thing belongs to it

32

The secret of success is Vedant put into practice. Practical Vedant is the secret of success

33

Vedanta says, "O Christians, O Mohammedans, O Vaishnavas, O ye different sects of the whole world, if you think you are being saved through the name of Christ, or Buddha or Krishna or any other saint, remember the real virtue does

not lie in the Christ, or the Buddha, or the Krishna, or any body; the real virtue lies in your own Self".

34

Vedanta Says, "Have more regard for Truth than for the feelings of this or that individual, because, if you value the truth, you are really valuing the friend.

35

As to meat, Vedanta says, "Have no clinging to your bodies, mind not whether your body lives or dies; care not whether people worship your body or pelt it with stones. Rise above it."

26

Vedanta says, "Here is the Law — You can consider other idols to be real to the same degree as you look upon your own idol, the body, to be real. That is the Law.

27

You begin to love a picture for its own sake and ignore the person whose picture it is, are you not worshipping an idol ?

28

What is idolatry ? To give the forms of foes and friends a sense of personality, individuality and reality

to such an extent, as to miss the impersonated (masked) individual (indivisible) Real Self or Law.

39

According to the Hindus, everybody is God, the most precious jewel, the whole treasure, the supreme bliss and source of all happiness in Himself. Everybody is God and All in Himself.

40

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating

41

The true Vedanta is not confined to the Vedas only. It is in your hearts,... take not Rama as a slave of this creed or that dogma. Rama is your own self, independence itself.

42

Why shut out Brahma-Vidya from any one. Down with the closed rooms and underground cells of ignorance and weakness. Let divine light and air bless all.

43

Vedant does not make you unhappy by taking away your desires,

but Vedant makes you adjust these desires and makes them subservient to you , instead of being tyrannized by them, it wants you to become their master

44

Fasting should be taken as a help but should not master us People often fast because it is forced upon them , they then become servants of this slavery of fasting.

45

True fasting means ridding ourselves of all selfish desires, not feeding them, and purging ourselves wholly of them,

46

Charity is to be judged not by its motive but by its results.

47

What if we feed thousands of poor for one day, this indiscriminate charity simply helps in breeding respectable paupers.

48

"Sacrifice averts evil," is a saying as true to-day as in those good old days, only it is not the sacrifice of innocent animals but the sacrifice (havan-yajna) of our party-spirit, caste-feelings, jealousies, etc., at the

alter of love that brings heaven to us
in this world

48

Instead of lighting artificial fire for Havan, let the pious youth make use of the glowing glory of the morning Sun or the setting orb as the Alter-fire to offer his dwarfed limited ego (Ahankara).

50

True Yajna or sacrifice to the Devas means offering or dedicating any individual faculties and senses to the corresponding cosmic powers

51

Offering to Aditya would mean realizing the presence of God in all Eyes, honouring and respecting all Eyes

52

Offering to India would mean working for the good of all hands in the land -

53

If you worship man, or in other words, if you look upon man not as a man but as the Divinity, if you approach every thing as God, as the Divinity, and then worship man, then you worship God.

54

Everything is subject to change here. The face of the country is almost changed, Government changed, language changed, colours of the inhabitants changed, why should the gods of the Vedic days still remain swinging in their cradles away up and not grow with the years and come down to mix freely with us and become familiar subjects to man?

55

Circumstances are changed now, most people do not want monarchy, they want self-government. It is

high time for the old, overbearing and domineering conception of God to evolve into the freedom inspiring idea of "I am God."

58

The question of present Karma Kanda takes the following altered shape 'If you want to live in the present century of marching and advancing industries and arts, and not die by inches of political consumption, do capture the *Matrishia* of Electricity, and enslave the *Varuna* of Steam, becom familiar with the *Kuiera* of the Science of Agriculture." The

Purohit, to introduce you to these gods, is the scientist or artist who instructs these branches of knowledge.

57

Ye who stand alone in Truth, be not afraid that the vast majority is against you

58

Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.

59

O ye of little faith! wake up! wake up to your holy majesty! and a single glance from your royal indifference,

63

Live ye the Kingdom of Heaven
which is in you, which is you, and all
the things are added unto you

64

Do not sell the Christ of your real
Self, the Lord of Lords, for the
deluding pleasures of this world

65

Who would have remembered
Christ by this time, but for what
immediately followed after that false
kiss?

66

Christ can be produced to-day if
you like.

70

God alone is real and all else unreal "La illah il lillaha,"

71

Prayer does not mean repeating certain words. Prayer means feeling and realizing Divinity

72

Instead of praying "Thy will be done, O Lord," let your joy be "My will is being done," "my will is being done "

73

Be not hypnotized through the opinions of others, and the more a

man stands above this weakness of being hypnotized by others, the more free he is

74

As a rule, churches, temples, gatherings and meetings are different methods of prolonging the hypnotic world-sleep

75

Can authority establish Truth? Does the Sun require a little lamp to be made visible? Does a simple mathematical truth gain a whit more weight if Christ, Mohamed, Buddha, Zoraster, Vedas and all come and bear testimony to it?

76

O living man ' it is worth while
to live as Love yourself Be not
clouded by the imperfect examples of
Buddhas, Christs, Swamis and other
idols of the past

77

In this twentieth century it is
high time for us to wake up to a
sense of discrimination (viveka) and
not mix up personalities with preach-
ings Shall we reject a beautiful
lotus because it grows in a dirty
pond?

78

We have to take the teachings and advice of a man on its own merits, without regard to the personality of the teacher. What have the elements of Geometry to do with the personality of Euclid?

79

Bondage and thralldom is fast departing, evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill? No.

80

Even the avowed champions of materialism, scepticism, positivism,

atheism and agnosticism, owe their success *unconsciously* to the active spirit of religion in them

81

The world itself is a miracle, no need of other miracles, fear the cause of all sin, only removed by knowing Atman. Realise purity and become pure It is unnatural to teach any other religion

82

Is it not laziness to practically let others live your life and have no freedom in dress, eating, walking, sleeping, laughing and weeping, not to say anything of talking?

83

We want to appear so good in the eyes of others, this is the social evil of society, the bane of all religion.

84

Every statute (Smṛiti) stands there to say "Yesterday we agreed so and so, but how feel you this article today."

85

Unless a religious scripture meets the spiritual wants of the people, it cannot live, and as the people grow in the course of Evolution, the inter-

88

If the ruling Self of outside Nature were different from your own inner Self, there were no other cause left for you but to hang down the head and be damned

89

Walk towards the setting Sun or towards the rising Sun, walk on the banks of rivers, walk where the cool breeze is playing and you will find yourself in tune with Nature, in harmony with the Universe.

90

Blessed are those who do not read newspapers, for they shall see Nature and through Nature God.

103

Threats and punishment never prevented sin

104

Crimes are called by many names, matricide, homicide, and the like, but by not feeling the Divinity within each and all, you commit the crime of Godcide or Dicide

105

Moral pauperism is produced by the giving of precepts.

106

The world thinks, most religions believe, and many moralists practically advocate, that precepts, and

110

Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water Nectar should flow out of you, so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it.

111

Here is a divine law which should be proclaimed on all corners and all bazars Try to throw dust into the

eyes of God and you will be blinded yourself.

112

In the most solitary caves commit a sin and you will in no time be astonished to see that the very grass under your feet stands up and bears testimony against you, you will in time see that the very walls, the very trees have tongues, and speak You cannot cheat Nature, Providence, This is a truth, this is a law."

113

Fight not with Gravity, take your steps cautiously and you will have no falls, All your falls, all your injuries, all your hurts, all your anxie-

ties and troubles are due to some weakness within you. Remove that

114

The more your heart beats with the best in Nature, the more you feel that throughout the whole of Nature it is you that is breathing.

115

What is your duty towards others? when the other people fall sick, bring them up to you, just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours."

116

You begin to feel something, your neighbour is touched immediately.

III.

PHILOSOPHY.

PHILOSOPHY.

1

Any philosophy which does not explain all the facts in nature is no philosophy.

2

What is Truth? Tattvamasi or Love itself

3

Truth need not compromise. Let the whole world turn round the Sun, the Sun need not revolve round the world.

4

Truth is nobody's property; truth is not the property of Jesus; we

ought not to preach it in the name of Jesus....It is not the property of Krishna, or anybody. It is everybody's property

5

Confound not Truth which is defined as "the same yesterday, to-day and for ever" with a particular occurrence.

6

To realize the Truth is to become the master of the Universe.

7

In order that you may reach the Truth, that you may realize Divinity, your dearest wants and desires will be pricked through and through,

PHILOSOPHY.

your wants and dearest attachments will have to be served, all your favourite superstitions will have to be wiped out, to be torn aside—torn off from your body.

8
If for the sake of Truth you have to give up the body, give it up. This is the last. This is the last attachment broken.

9
Let the Truth or God become your father, let the Truth or God become your mother, let the God or Truth be to you your wife, let God or Truth be to you your grandfather, your teacher, your everything, your house, your property.

10

The right spirit of Truth is to assert the supremacy of the individual against all the world, all the Universe.

11

After death your going to hell or entering heaven is not the whole truth.

12

How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the Truth,.....make yourself whole, get rid of desires and rid of attachments, get rid of this repulsion and attraction.

13

There is in reality only the one Self which we are, nothing besides it, and since there is nothing besides the Self, you can not consistently say that you are a part. But it must follow that you are the Self entire. There is no division in truth. You are the Truth now.

14

People and things are dear to us as long as they serve our interests, our purposes. The very moment that our interests are at stake, we sacrifice everything.

15

Not for the sake of the child is the child dear, the child is dear for

the sake of the self. Not for the sake of the wife is wife dear, not for the sake of the husband is husband dear, the wife is dear for the sake of the self, the husband is dear for the sake of the self. This is the Truth

18

Why should not people have any practical faith in death, although they have intellectual knowledge of it? Vedanta explains it this way
"In man there is the real Self, which is immortal, there is the real Self, which is everlasting, unchanging, the same yesterday, to day and for ever, in man there is something

which knows no death, which knows no change."

17

It is falsehood and atheism to say "I am a man or woman", or to call yourself a poor crawling creature

18

That which cannot be perceived by the mind, the eyes and other organs of senses, but make the mind, the eyes, etc, speed to their work, is Brahman.

19

Why fret and worry, you restless infidel? None, none but your own sweet Self (Law Divine) has an exclusive rule over the universe,

20

What are you ? Infinite and immaculate, immortal Self of all, is your Self.

21

Have you a doubt as to your own Divine Self ? You had better a bullet in your heart than a doubt there.

22

God is the Reality, the world of phenomena is illusion

23

The body is simply the shadow, and the real Self, the real Atma, is the Reality.

24

The real man, the true man, is the Divinity, God, nothing else but God

25

The real Atma, the true God, is beyond the reach of words and mind.

26

Brahman cannot be the object of perception or thought. Mind and speech turn back from it in dismay.

27

There is something in you which is awake even in that deep sleep-condition. That is your Real Self, that is Absolute Will, or Absolute Consciousness.

28

People ask, are you a part of God? No, no, God cannot be divided, God cannot be rent asunder. You are no part of God; if God is infinite, then you must be the whole God, not a part of God.

29

Q. Do you believe in God?

A. "I know God." We believe in a thing we do not know, and which is simply forced on us. To believe in God, what does that mean? What do you know of him? "I know God. I am He, I am He."

30

Where one sees nothing else, hears nothing else, understands no-

thing else, there is Infinity, because so long as something else is beside you, you are limited and finite.

31

The Infinite is Bliss There is no Bliss in anything finite So long as you are finite, there is no Bliss, no happiness for you. The Infinite is Bliss, the Infinite only is Bliss

32

Whoever comes to you, receive him as God, and at the same time do not look down upon yourself If you are in jail to-day, you may be glorified to morrow

33

Within you is the real happiness, within you is the mighty-ocean

of nectar divino Seek it within you,
 feel it, feel it, it is here, the Self. It
 is not the body, the mind, the intel-
 lect, the brain, it is not the desires
 or the desiring, it is not the objects
 of desire, above all these ye are
 All these are simply manifestations
 Ye appear as the smiling flower, as,
 the twinkling star. What is there
 in the world which can make you
 desire anything?

34

The moment you turn towards
 these outside matters and want to
 grasp them and keep them, they will
 elude your grasp, will outrun you.
 The very moment you turn your back

upon them and face the Light of lights, your inner Self, that very moment favourable circumstances will seek you. This is the Law.

85

Whenever a man attaches himself to any worldly object, whenever a person begins to love an object for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You can not find happiness by attaching yourselves to worldly objects. That is the Law.

86

Trust not in the mighty dollar, trust in God. Trust not in this or

that object, trust in God Trust in
your Atma or Self.

37

Be not vain, be not proud Never
feel that anything belongs to your
little self, it is God's, your real
Atma's

38

Rise above the body. Feel and
realize that you are the Infinite,
the supreme Self, and how can you
be affected by passion or greed ?

39

Live in your Godhead and you
are free, your own master, Ruler of
the Universe.

40

The whole Universe serves one as his body, when he feels the Universal Soul as his very Self

41

Hunger and thirst are of the body and are felt by the mind, but he himself, the true Self, is not pained or disturbed. He who realizes his own Divinity which is God, is not pained or disturbed by the fatigue, hunger or thirst of the body

42

Cultivate peace of mind, fill your mind with pure thoughts, and nobody can set himself against you. That is the Law.

43

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion, the mind to be subjected to the Law of Statics, and the body subjected to the Law of Dynamics, the body at work and the internal Self always at rest. That is the Law. Be free,

44

Let us fling aside the vulnerable little "I" which alone makes "sin" in ourselves and others

45

Sinlessness belongs in reality to the real Self, the Atma, but by mis-

take it is attributed in practice to the body

46

Words like the following sound is like a hissing serpent to the people: Ye are Divinity Itself, the Holy of Holies, the World is No World, You are the All in All, the Supreme Power, the Power which no words can describe, no body or mind, ye are the pure "I am", that you are.

47

When shall I be free ?

When "I" shall cease to be

48

What is God ? God is a *Mystery*.

49

Who is it that faces you, who is it that looks you straight in the face when you look at a person? It is God within.

50

The infinite potentiality, the infinite power latent in the finite form or figure, and the real meaning of the word seed, is the infinite within and not its outside or outward form, not that

51

The millionth descendant of the original seed has got the same infinite capability and potentiality which the original seed had.

bodies. Ignorant people come like dogs in this world. Please turn the tables. Come into this world like the master of the house, of the looking-glass and mirror-house. Come into the world not as d-o-g but as g-o-d, and you will be the master of the mirror-house, you will be the owner of the whole universe.

55

Man's true nature is God. If God were not man's own self, never could there be the advent of any prophet or saint in this world.

56

The whole world is a heaven, and God will never be deceived.

57

It is a sin not to say "I am God."

58

According to Vedanta, the self-evident truth is that you are already God, nothing else but God; your Godhead is not to be effected, it is simply to be known and realised or felt.

59

Vedanta wants you to recognise the truth that all pleasure lies in giving, and not in asking or begging.

60

According to Vedanta, the possession of any individual property

The poetry of facts as against
speculative fiction ;

The logic of events as against
the authority of departed
authors ,

Living Realisation and no mere
dead quotations ,

Constitute Practical Vedanta.

62

Vedanta, printed in books and
placed on shelves to be eaten up by
worms, won't do. You must live it.

63

If Vedanta does not remove your
chill; if it does not make you happy ;
if it does not cast off your burdens,
then kick it aside,

64

According to Vedanta, *all pity is weakness* .

65

Vedanta appeals to the masses simply because it is the teachings of their Bible, and it appeals to the educated Hindu because there is not philosophy worth the name under the sun which does not support the Vedantic Monism, and no science which does not uphold and advance the cause of Vedanta or Truth,

66

The very best method of spreading the Vedantic Philosophy is to live it, there is no other royal road,

87

It is only when you cast yourself in a strange, indescribable sentiment, which is higher than both of us, that you find me. This is what Vedanta tells you. • 2

68

If you want to realize an object, if you want to get anything, do not hunt after the shadow. Touch your own head. Go within you. Realize this and you will see that the stars are your handiwork, you will see that all objects of love, all the bewitching and fascinating things are simply your own reflection or shadow.

69

You have the Heaven within you;
the paradise, the home of bliss within you, and yet you are searching for pleasures in the objects in the streets, searching for that thing outside, outside, in the objects of the senses
How strange !

70

You cannot be a slave of the flesh and at the same time be the master of the universe

71

Let all the great lecturers of the age come, let Christ or God Himself come and lecture, but lectures from others will be of no avail, unless you are prepared to lecture yourself

72

Vedanta wants you to rise above the little self, the small ego, through intense work.

73

Vedanta requires you to work for its own sake

74

Work in Vedanta always means harmony with the Real Self and atonement with the universe

75

What is work ?

Intense work, according to Vedanta, is rest.

All true work is rest

76

Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life.

77

Let the inner soul be at rest and the body be continually at work. The body, subject to the laws of dynamics, being in action, and the inner self always at statical rest.

78

Let your work be impersonal ; let your work be free from the taint of selfish egotism , let your work be just like the work of the stars and the sun , let your work be like that

of the moon Then alone can your work be successful.

79

Let the body and mind be continuously at work to such a degree that the labour may not be felt at all

80

Sacrifice your little self, forget it in the performance of your work, and success must be yours. It can not be otherwise. The desire for success must die in your work before achieving success.

81

Work in the spirit of an unaffected witness, free from all entanglement, Remain immune.

PHILOSOPHY.

body and muscles, cremate them in the fire of use. You must use them, you must consume your body and mind, put them in a burning state, crucify your body and mind, work, work, and then will light shine through you.

85

Vedānta wants you to be at rest in your inner Self.

86

O happy worker! success must seek you when you cease to seek success.

87

It is our selfish restlessness that spoils all our work

80

Realise the Heaven within you,
and all at once all the desires are
fulfilled, all the misery and suffering
is put an end to.

81

Acts speak louder than words.

82

Let your work be for work's
sake.

83

Renounce your desires, rise above
them and you find double peace,
immediate rest and eventual fruition
of desires, Remember that your desires
will be realized only when you rise

98

It is only when you *let go* the desire that it fructifies. So long as you keep your desire stretched, or go on desiring, willing, wishing, and yearning, it will not reach the bosom of the other party; it is only when you let it go that it penetrates the soul of the party concerned

99

Thought is another name for fate

100

The world and your surroundings are exactly what you think them to be

101

Just as you think, you become
Call yourself a sinner and you must
become a sinner, call yourself a
fool and you must become a fool, call
yourself weak and there is no power
in this world that can make you
strong Feel that omnipotence and
omnipotent you are.

102

Change the feeling in an individual
and his whole method of thinking
will be revolutionised

103

As an eagle cannot outsoar the
atmosphere in which he floats, so
thought cannot transcend the sphere
of limitation,

nal knowledge or a spring of grand new ideas,

107

The capability of quoting big long texts to show off our learning, non-sensical hair-splitting to torture the sense of passages and ancient scriptures, the study of subjects which we never have to use in life, is not education.

108

The entire object of true education is to make people not merely do the right things but enjoy the right things, not merely industrious but to love industry.

109

If education does not bring me freedom and independence (moksha), fie upon it, away with it I do not want it. If education keeps me bound, I have no use for it

110

To carry out skilfully an idea into practice is one thing, but to grasp its fundamental meaning is quite another thing.

111

The great difference in man and animal lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or

can by education and adaptation so develop and evolve his inherited powers as to bring the whole world under his sway

112

Man is supposed to be higher than animals, inasmuch as his feelings are controlled by reason.

113

The child has no motives, yet it is one of the most active beings on the Earth.

114

What is life? A series of interruptions. Yes, it is so to the people who live on the surface of life, but not to one who lives as life (love).

126

Imbibe, therefore, the spirit of Sacrifice and reflect unto others all that you receive. Have no recourse to selfish absorption and you must be white

127

If you explain it (the Law of Karma) by saying it is God's will, that it is His work, that is no answer, that is simply evading the question, evading the question is unphilosophical, that is declaring your ignorance

128

Regard all those deeds and acts which if performed by you would be harmful or sinful as worst

sins, despise and loathe such acts of the world but hate not and despise not the doers of those acts or deeds. You have no right to misjudge them.

129

There is no rose without a thorn
Unmixed good is not to be found in
this world. The all good is the only,
the self Supreme

130

-

"It is *difficult* to find happiness in oneself," says Schopenhauer, "but it is *impossible* to find it anywhere else."

131

Iron and gold are good for buying iron and gold, that is all ; happiness

135

Happy is he who turns the whole world into a Heavenly Garden, by seeing the same impersonal breath of Life in the throngs of men and women as inspires in the rose gardens and oak-groves

136

If you want to keep up your vitality, to preserve your health, the weight of life to be borne easily by the horse of nervous system, you ought to make the burden of egoistic thought lighter.

137

Be true to yourself and never mind anything else in the world

138

The great cause of suffering in the world is that "we do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking"

139

The painful criticism from friends or foes is a nightmare to make you up to your true Self, God.

140

Oh, Heaven is within you, seek Happiness not in the objects of sense, realize that happiness is within yourself,

bows down before him I am that, you are free Whether this is appreciated to-day or not, it remains a stern reality, and it must be realized sooner or later by all

147

You have no responsibility to anybody but to yourself. You are a heinous criminal to yourself if you violate this most sacred law of Cheerfulness and Peace

148

In the Mantram OM (A-U-M) the first letter A stands for this stern Reality, your Self, as underlying and manifesting the illusory material world of the wakeful state

U represents the psychic world. And the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself as all the Unknown

149

Woe unto science if it goes against the truth connected with the efficacy of the Sacred Syllable Aum.

150

Happy is he who lives, moves and has his being in Aum In order to come by these treasures within, or in order that the kingdom of Heaven may be unlocked, this is the key to be used

IV.

LOVE AND DEVOTION

LOVE AND DEVOTION.

1

Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you

2

Love is an art as well as a science. Scientific discoveries are only sparks and scintillations from the grand Sun, Fire of Love, or Oneness-feeling.

3

The only lawful law is love. To live in love is to live true to yourself.

4

True love, like the sun, expands
the Self Attachment (Moha) like
the frost congests and contracts the
soul

5

Confound not love with attach-
ment

6

Bhakti (love) is no crying, beg-
ging, negative condition. It is an
indescribable sense of equality,
beaming sweetness and divine
recklessness. It is the seeing of All
-in all we see. It is seeing your own
Self in where your eyes fall It is

to realize that All is Beauty and
I am that. Tat Tvam Asi or That
Thou Art.

7

Love divested of all carnality is
spiritual illumination

8

Love or oneness feeling, when
brought into play between two
persons, dispels the illusion of Divi-
sion

9

What wins in the struggle for
existence? Love

10

Love means perception of beauty

11.

Love is the only Divine Law
Other laws are organised robbery
Love alone has the right to break
law

12

Love is misunderstood to such
a degree, that the very mention of
the word "Love" suggests to the
dear people, the idea of cupidity
and stupidity, instead of the *divine*
flame,

13

Love inspires, head expounds
Feeling always precedes thinking, as
the body precedes clothes.

14

All desire is love, and love is God,
and that God *you are*

15

There is no great and no small ;
no low and no high where Love is

16

When you are centred in love, all
miracles become possible.

17

A man who has never loved can
never realise God, that is a fact.

18

Fear is only congested love. Else
how could love conquer fear ?

19

Deigned love, false feelings and assumed sentimentalism is an insult to God,

20

Deprived of ease, afflicted by *dis ease* you are when you stagnate in the slough of separation and division. You are perfect and whole when you realize yourself to be the *Whole* and the *All*

21

What is disease? Contraction due to lack of love; shuddering at the flutter of shadows, crying at the day dreams of danger

There is, Oh mankind, naught
beyond ,

For all is strung on One alone.
As are the beads upon the thread "



V.

RENUNCIATION.

RENUNCIATION.

1

Work minus desire is a synonym for the highest *Renunciation* or worship

2

Slowly and resolutely, as a fly cleans its legs of the honey in which it had been caught, so remove we must every particle of attachment to forms and personalities.

3

One after another the connections must be cut, the ties must snap, till the final concession in the form of

death crowns all unwilling renunciation.

4

Mercilessly rolls on the wheel of Law. He who lives the Law, rides the Law. He who sets up his will against God's will (i. e. the Law) must be crushed and suffer Promethean tortures.

5

This renunciation is described by the Hindus as *Jnana*, which means knowledge, that is renunciation and knowledge are one and the same thing.

6

The knowledge which is synonymous with renunciation is the

knowledge of the Truth, the knowledge of the real Atma, the knowledge of what you are. This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

7

Renunciation has nothing to do with your place, position, or your bodily work, it has nothing to do with that

8

Renunciation simply places you at your best, places you on your vantage ground

9

Renunciation simply enhances your powers, multiplies your energies,

12

Renunciation means making every thing holy

13

Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be god

14

Realizing the Divinity in each and all, this is Renunciation according to Vedanta.

15

Renounce the selfish, personal ties, see the godliness in each and all, see the Divinity in each and all

16

Practical renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, trouble of mind by continually keeping before your mental vision *ballness of the world and Allness of your real self*

17

You have no duties to discharge, are responsible to nobody, you have no debt to pay, you are bound to none, assert your individuality against all society and all nations and every thing. That is the Vedantic Renunciation

18

Every thing you are. The ghosts and spirits, the gods and angels, the

let the sacred temple of God, your body, be devoured up by cruel carnivorous wolves without resistance

27

To keep thyself as something different and separate from Truth and then begin to renounce in the name of religion, implies appropriating what is not yours, it is embezzlement.

28

The civilised man without renunciation through love is only a more experienced and wiser savage.

29

There is no real enjoyment except in renunciation, there is no inspiration, there is no prayer except in renunciation

IV.

MEDITATION.

MEDITATION.

1

Meditation is nothing else but rising above desires.

2

Desires prevent concentration and until purity and knowledge of self exist, real concentration cannot be had

3

In Vedantic Concentration of mind the chief point is that we have to realize our real Self to be the Sun of suns, the Light of lights

4

Just sing, just chant Om, and while chanting it, put your whole heart into it, put all your energies into it, put your whole soul into it, put all your strength in realizing it.

5

The meaning of this syllable Om is "I am he," "I and He are one," Om "The Same am I." Om, Om.

6

While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations Trample them under your feet, crush them out, rise above them and come out victorious.

7

Give up all claim upon the body
give up all selfishness, all selfish
connections, all thoughts of mine and
thine, rise above it.

8

Yearning for the truth, craving
after a taste of the supreme reality of
Self, putting yourself in that state of
mind, is applying the flute to the
divine lips.

9

In this state of mind, in this peace
of heart, with such a pure soul begin
to chant the mantram Om; begin to
sing the sacred syllable Om.

10

This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

11

Chant Om, and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the worldly tendencies, and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them

and destroy them while singing the syllable Om.

12

Feel yourself above the body and its environments, above the mind and its motives, above thought of success or fear.

13

Feel yourself to be the all pervading power supreme, the sun of suns, above causation, above phenomena, and one with all the mighty worlds, the all bliss, the free Rama.

14

Chant Om and sing Om to any tune or tunes that naturally or spontaneously occur to you

15

For one moment cast over-board all desires, chant Om; no attachment, no repulsion, perfect poise, and there your whole being is Light personified. Banish all worldly motives of work. Cast off, exorcise the demons of desires. Make all your work sacred. Rid yourself of the disease of attachment or clinging. Attachment to one object detaches you from the All

16

Purify the heart, sing the syllable Om, pick out all points of weakness and eradicate them. Come out victorious, having formed a beautiful character

17

When the dragon of passion is destroyed, you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake

18

Rise above the body. Feel and realize that you are the Infinite, the supreme Self, and how can you be affected by passion or greed ?

19

Society, custom, convention, laws, rules, regulations, criticisms, and reviews can never touch your real Self. Feel that, throw it off, renounce it,

side earth and here am I incorporating into me the whole universe

28

Before falling asleep—when the eyes begin to close—every night or noon make a firm resolve in your mind to find yourself an embodiment of Vedantic Truth on waking up

24

If that body which you call mine is sick, leave it aside, do not think of it, feel that you are health itself, perfect health is yours. Feel that. The body will become healthy of its own accord immediately.

25

Early in the morning when you chant Om, make firm and strong resolutions to live it, to practise it. In

every act you undertake, before beginning to do it, be on your guard.

26 .

Inhale the air fully through the mouth and exhale it through the nostrils, this process should be practised rigorously, and you will see how wonderfully it will cheer you up.

27

Rama suggests to you the most natural Pranayama Breathe, breathe, breathe In deep breathing the air will fill the lower part of the stomach and will also pass through the entire canal within This way you will be at once released of depression, and your energies will be put to the best advantage.

VII.
REALIZATION.

REALIZATION.

1

Realization frees you from outside influences. It makes you stand by yourself

2

The only way to escape from all sins, to stand above all temptations, is to realize the true Self.

3

You will never be able to withstand animal passions, unless you do away with all this splendour and glory that bewitches you, that attracts you.

ocean You are the Whole, the
Infinite, the All

7

Shine in your pristine glory. For
you, O perfect One! there is no
duty, no action, nothing to be done,
all nature waits on you with bated
breath

8

If human or rather animal feelings
are washed out, Divine feelings begin
to overflow instead.

9

If you want to realize Vedanta,
realize it even in the midst of all Sorts
of noise, even in the heat of all sorts
of troubles. In this world you can

11

Stand on your feet whether you are great or small, whether you are highly placed or very low, care not a straw for that.

12

Realize your divinity, your Godhead. Look at any thing in the face, shrink not. Look not at your self with the eyes of others but within your own self. Your own self will always tell you that you are the greatest Self in all the world.

13

Divinity! respect your self, and everybody will respect you

14

When you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in everybody, you see nothing but God, when you see, in the wife no wife, but the beloved one, God, then, indeed you do become God, then, indeed are you in the presence of God.

15

Rise above the body, burn up this personality of yours, singe it, consume it, burn it up, then and then only will you see your desires fulfilled In other words, "Deny yourself."

16

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake.

17

Realize your divinity and everything is done.

18

Rama says, live on your own account, not for the opinions of others. Be free. Try to please the one Lord, the Self, the One without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority, and you are under no obligations to satisfy the hydra-headed mob.

19

Set on fire the menm and tuum, cast to the four winds all fear and hope, eliminate differentiation, let the head be not distinguished from the foot.

20

Keeping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow here in this life

21

Active realization of At one ment with the All allows us a life of balanced recklessness

22

Purity of heart means making your self free of all clingings to the objects of the world Renunciation, nothing short of it Purity of heart means that.

yourself on one thing, the one fact,
one truth, your divinity Immediately
on the spot you gain realization

27

Rama says, take up your duty or
work with no notice or desire on your
part. Do your work, enjoy your
work, because your work by itself is
pleasure, because work is the other
name of realization.

28

Take to your work because work
you have to do Work leads you to
realization. Do not take to work on
any other ground.

29

Rama says, "Be not afraid, come
out, rally all your strength and ener-

32

The moments of realization are those when all thoughts of worldly relations, worldly connections, worldly ties, worldly property, worldly desires, worldly needs are all melted into God, into Truth.

33

Thus in order to get the whole truth, you must get rid of worldly desires, you must rise above worldly attachments and hatred, you must bid farewell to all the ties and bonds enslaving and clinging, you must rise above all this. This is the price, and unless you pay the price you cannot realize the Truth.

34

You cannot enjoy the world, you cannot enter into sordid, petty, low, worldly, carnal, sensuous desires, and at the same time lay claim to Divine Realization.

35

Everybody desires to become Christ, everybody wants to realise the Truth, become a prophet, but very few, if any, are ready to pay the price

36

Here is the jewellery shop, and for this jewel, this goal, this heaven, you will have to pay at the cost of your head and your lower nature. If you cannot pay the price, go away.

37

If you cannot enjoy that perfect consciousness, the sole reason is that you do not pay the price; so pay the price and that moment you realize that bliss.

38

Let the body become as if it never existed.

39

Let your stand point be entirely changed, look at every thing as God, as Divinity. Your relation to the world should become the relation of God to the world, an entire change.

43

Let God work through you, and there will be no more duty. Let God shine forth. Let God show Himself. Live God. Eat God. Drink God. Breathe God. Realize the Truth, and the other things will take care of themselves.

44

The whole world is bound to Co-work with one who feels himself one with the whole world.

45

You cannot enjoy the world and also realize Truth.

46

Realization cannot be obtained at one jump. Time is necessary. It

49

If you find yourself led astray by the flesh and caught in the quagmire of carnality, *there is the occasion to assert and exert strenuously your giant will to secure and retain God-consciousness.*

50

What is the weakness within? It is the dark pitch of ignorance which makes you look upon the body, the senses as you. Get rid of it, discard it, and then power itself you become

51

Be not astonished or afraid of the truth and speak from the depth of your heart. "*I am God*"

52

Any Karma Kanda, rooted in the little ego, even in the old Vedic days, was not calculated to bring Final Emancipation (Mukti).

53

The path to salvation, the way to realization, is apparent death, that and nothing else, crucifixion and nothing else, there is no other way to inspiration.

54

Salvation results always from Gnana Nor can the present-day Karma Kanda of a duty-ridden, hurrying civilised slave of selfishness save him from sin and sorrow

55

They say salvation by acts is prescribed in the Old Testament, and salvation by faith in the New Testament. But Heaven, the true state of bliss, is reached by knowledge.

56

The saying "Through Christ we realise God" means, that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self.

57

According to Vedānta the material as well as the astral worlds are

unreal. You must rise above both, because rest, true peace, happiness can be had only when the reality—the hard cash—behind the scenes is realized.

58

The refining of creed or thinning of curtain comes chiefly through intellect and the lifting of the veil is effected through feeling

59

Body-respect is the opposite pole of virtue, shortest cut to perdition.

60

If man and woman are to cause each other's downfall, why did the same God, who wrote the Bible, write

such a Bible in the hearts of man to seek woman?

81

An unmarried man cannot so easily realise as one who is, and leads family life in the right way.

82

If by marriage relation, you are approaching nearer the Universal Love, the Universal Light which permeates the world, then marriage ties are good for you, if by marriage relation, you are not approaching nearer the Universal Love and Light, oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

66

Realization means setting to the new tune all your old songs. The old songs will remain the same, but you must set all of them to an entirely new tune.

67

Your realization of God consciousness, realization of Divinity, is not a thing to be accomplished, is not a thing to be achieved, it is not a thing to be done, it is done already.

68

When one realizes his own Self to be the all, he cannot desire, but simply enjoys everything as his.

72

Happy is he who is drowned in
heavenly intoxication

73

A great soul is he whose broad
sympathies and the motherlike heart
embraces in a wide sweep, even the
sinners and the low

74

Blessed is he who is dead drunk
in divine madness

75

None compasseth
Its joy who is not wholly ceased
from sin,

VIII.

RAMA.

RAMA.

1

Before God was, I am,

2

Before ever land was,

Before ever the sea,

Or the soft hair of the grass,

Or the fair limbs of the tree,

Or the fresh-colored fruit

of my branches,

I was, and thy soul was in me,

3

To whom shall I give thanks,

To whom shall I turn and look up

When bliss absolute,

When Light immeasurable

Is manifest even in Me

4

There is but one Reality and that
Reality is Myself. Om! Om!! Om!!!

5

I am the Truth, I will not suffer
suicide for the sake of having *the form*
(body) exalted

6

All the universe is but my idea

7

The universe is my body, air and
earth are my dress and shoes.

8

My cup is the Hemisphere of
Heavens And the sparkling light
my wine.

9

The universe, being an embodiment of my own Self is sweetness incarnate What shall I blame? What shall I criticise? O Joy! it is all I.

10

The world is my body and he who can say the whole universe is my body is free from transmigration

11

Q Do you play the part of an apostle or Prophet?

A No. That is below my dignity. I am God Itself and so are you The body is my vehicle.

digest, and assimilate me, then and then alone you do justice to Rama,

15

Be you an Englishman, be you an American, be you a Mohammedan, a Buddhist, or a Hindu, or whatever you may be, you are Rama's self. You are the Self of self to him.

16

My system is not for promulgation, it is to serve me "to live by".

17

If anybody orders me to give my philosophy in one word, I would say, "Self-Reliance," the "knowledge of Self"

18

The wide world is my home and
to do good my religion.

19

The essential and fundamental
doctrines of my religion can be put in
the words of Goethe —

"I tell you what's man's supreme
vocation.

Before me was no world, 'Tis my
creation.

'T was I who raised the sun from out
the sea.

The moon began her changeeful course
with me,

20

I am simply the witness of the phenomena, never entangled in them, always above them.

All these phenomena are simply harmonic vibrations, the upward and downward motion of the wheel, the raising and bringing down of the step.

21

In reality there is nothing to be afraid of. All around, in *all future*, in all distance, there is but one self supreme existent, and that is my own Self
Of whom shall I be afraid?

22

I fret not when fever would pay
a visit I receive it as a friend and

spiritual truths flash which could never otherwise be disclosed.

23

Rage wild and surge and storm,
O ocean of Ecstasy! and level you
down the Earth and Heavens Down
deep and shatter and scatter all
thoughts and care. O' what have I
to do with these?

24

Away, ye thoughts, ye desires
which concern the transient, evanes-
cent fame or riches of this world
Whatever be the state of this body,
it concerns Me not, all bodies are mine

25

I am determined to thunder out in
your bosom my Godhead, your God-

head, and proclaim it through every deed and movement.

26

I am Emperor Rama, whose throne
is your own hearts When I preached
in the Vedas, when I taught at Kurukshetra,
Jerusalem and Mecca, I was
misunderstood I raise my voice again
My voice is your voice, (Tat Twam Asi)
'Thou Art That,' Thou art all thou
seest No power can prevent it, no
kings, devils, or gods can withstand it
Inevitable is Truth's order Faint not,
My head is your head, cut it if you
please but a thousand others will grow
in its place

27

Beating in thy breast, seeing in thy eyes, throbbing in thy pulse, smiling in the flowers, laughing in the lightning, roaring in the rivers, and silent in the mountains is Rama.

28

Fling aside Brahmanhood, burn up Swamiship, throw overboard the alienating titles and honours, Rama is one with you, darling! Whoever you be, learned or ignorant, rich or poor, man or woman, saint or sinner, Christ or Judas, Krishna or Gopi, Rama is your own self

29

Christians, Hindus, Parsis, Arya-Samajists, Sikhs, Mohammedans, and

all those whose muscles, bones and brain are made by eating the grain and salt of my beloved Ishta Devi, the Bharat Bhumi, are my brothers, nay my very self. Tell them I am theirs I embrace all. I exclude none. I am love. Love like light robes everything and all with splendours of light Verily, verily, I am nothing but flood of glory of love I love all equally

80

O Himalayan snows, your Master orders you to keep fast to your purity and faithfulness to Truth (Light) Never shall you send waters impregnated with dualism to the plains

31

I am the lowest, I am the highest.
There is no lowest, no highest with
Me. Wherever human eyes fall, there
I am. In Jesus I appeared. In
Mohammad I revealed myself. The
most famous people in the world I am,
and the most disreputable, ignomi-
nious, the most fallen I am, I am the
All, the All

32

Oh, how beautiful I am ! I shine
in the lightning, I roar in the thunder,
I flutter in leaves, I hiss in winds, I
roll in the surging seas The friends
-I am, the foes I am

33

Oh, what wonder of wonders that it is one infinite power that shows itself in all bodies, in all the apparent personalities, in all the apparent figures. Oh, it is the I, the I, the Infinite One that is manifesting itself in the bodies of the greatest orators, in the bodies of the greatest men, in the bodies of the most wretched creatures! Oh, what joy! I am the Infinite One and not this body.

34

There is not a diamond, there is not a sun or star which shines, but to me is due its lustre To me is due the glory of all the heavenly bodies To

me is due all the attractive nature,
all the charms of the things desired,

35

It would be beneath my dignity, it
would be *degrading* on my part, first,
to lend glory and charm to these
objects, and then go about seeking
them, to go begging at the door of
worldly riches, to go begging at the
door of flesh and animal desires to
receive pleasures, happiness. It is
below my dignity. I can never stoop
to that level. No I can never go
begging at their doors.

36

O Grave ! where is thy victory ?
O Death ! where is thy sting ?

Free, free am I and others free,
God, God I am and you and he.
No debt, no duty, fraud or fear,
I am the One, the Now, the Here.

40

Where is the sword that can kill
me? Where is the weapon that can
wound me? Where is the calamity
that can mar my cheerfulness? Where
is the sorrow that can tamper with
my happiness? Everlasting, the
same yesterday, today, and for ever,
pure, and holy of holies, the Master
of the Universe, that I am, that I am.

41

I cannot die, though for ever
death.

To me no gain, to me no loss.
I fear no foe, I scorn no friend
I dread no death, I fear no end.

44

Oh, thief ! Oh, slanderer, Robber
dear "

Come, welcome, quick ! Oh, don't
you fear.

Myself is thine, thine is mine
Yes, if you, never mind, please
take away these

Things you think are mine.

Yes, if you think it fit,

Kill this body at one blow, or slay
it, bit by bit.

Take off the body, and what you
may '

Be off with name and fame.
Away!

Take off, away.

Yet, if you look, just turning
round,

Tis I alone, am safe and sound.
Good day! Oh, dear! Good day.

45

Translation from Urdu

(RAMA'S LAST ADDRESS TO DEATH)

"O Death! Take away this body,
if you please I care not. I have
enough of bodies to use. I can wear
those divine silver threads, the
beams of moon, and live. I can roam
as divine minstrel, putting on the
guise of hilly streams and mountain
brooks. I can dance in the waves

of sea. I am the breeze that proudly walks and I am the wind inebriated, My all these shapes are wandering forms of change. I came down from yonder hills, raised the dead, awakened the sleeping, nuzzled the fair faces of some and wiped the tears of a few weeping ones. The Bulbul (nightingale) and the rose both I saw and I comforted them, I touched this, I touched that, I doff my hat and off I am. Here I go and there I go, none can find me, I keep nothing with me."

IX.

DRIZZLING.

DRIZZLING.

1

Depend not on associations or congregations, it is the business of each and every one to be strong within himself.

2

Never do a thing with the object of pleasing others. He is brave who can say No. Your strength of character and bravery are manifested by your capacity of saying No.

3

Desire is a disease, it keeps you in a state of suspense.

4

Rama brings to your special attention two important points —

- 1, Denial of little self
- 2, Positive assertion of Real Self.

B

The Secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety

B

Is it not laziness to keep floundering in the quagmire of conventionality and let oneself flow down the current of custom and fashion, and sink like a dead weight in the well of appearances and be caught in the pond of possession and spend the time, which should be God's, in making gold and call it "doing good"?

7

When viewed from the standpoint of God-self, the whole world becomes an effusion of beauty, an expression of joy, outpouring of bliss.

8

Let any body in his heart of heart believe in any thing whatsoever as real, i. e., fit object of trust, and inevitably he must be forsaken or betrayed by that object. This is a law more stern than the Law of Gravitation.

9

Blessed are those who do not read newspapers, for they shall see Nature and through Nature, God.

10

Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.

11

Life is but the fluttering of the eagle's wings, enaged in this body

12

When you feel in a state of depression, Rama's advice is to give up your laziness, throw aside your book, be on your feet, walk out in the open air and walk rapidly.

13

The friendships where hearts do not unite (combine) prove worse than detonating mixtures, resulting in loud disruption

14

If you know anything unworthy of a friend, forget it, if you know anything pleasant about the person, tell it

15

God is no respecter of persons, nor is fortune geographical

16

The taking in of knowledge which we cannot give out in practice, is spiritual constipation, or mental dyspepsia

17

True education means learning to look at things through the eyes of God

18

Criticism is the pruning process of Providence, helping us to grow more beautiful.

19

Remember it always that when sending out thoughts of jealousy and envy, of criticism, of fault finding, or thoughts smacking of jealousy and hatred, you are counting the very same thoughts yourself. Whenever you are discovering the mote in your brother's eye, you are putting the beam in your own eye.

20

When visited by the scissors of criticism, just retrospect what is passing within you.

21

The best criticism is to make people feel from within what you wish to make them realize from without

22

Observing in a friend tiny flaws in a particular line, oh ! what a strong tendency have we to sweep off all regard for his good traits !

23

The energy we waste in judging others is just what is needed to make us live up to our own ideals

24

If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you,

everybody will turn right against you

25

The moment we stand up as reformers of the world, we become deformers of the world.

26

The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandisement.

27

People have lost their real self under the weight of rules and orders, and fancy themselves to be mere names and forms

28

Wander not outside your self
Keep your own centre

Do not place your centre outside
yourself; this will make you fall
Place all your confidence in yourself,
remain in your centre, nothing will
shake you

Truth crushed to earth shall rise
again

The eternal years of God are hers

Christ spoke to but eleven, but
those words were stored up by the
atmosphere, were gathered up by the
skies, and are today being read by
millions of people

32

Evil thoughts, worldly desires,
are things concerning the false body
and the false mind, and are things of
the darkness.

33

Worldly wisdom is only excuse of
ignorance

34

The child is father to the father.

35

There is no master more masterly
than your own experience

36

A poet is inspired when he is
above the idea of little self or ego,
when he has no thought of "I am
writing poetry "

37

Live in God, all is right; make others live in God, and all shall be well. Believe this truth, you will be saved, rebel against it, you will be troubled.

38

Life and Death are like inhaling and exhaling.

39

When Huxley is not the historian's Huxley and is the All, as it were, then is he the Scientist Huxley.

40

Everything you meet in this world should be a stepping stone

instead of a stumbling block. Convert your stumbling block into a stepping stone,

41

He who suffers willing Crucifixion, to him the world is a Garden of Eden. To all else, it is a *paradise lost*

42

Man is talked of just as they speak of corn and wheat, prices falling and rising. Rise above it. Nothing can set a price on you.

43

"Heart" is the entrance to the Jubilee Hall of Inspiration, "Head" is the exit;

44

Shake ' shake off Delusion,
 Wake ' wake up ' Be free
 Liberty ' Liberty ' Liberty '"
 Ohn '"

45

WANTED

Reformers,
 Not of others
 But of themselves,
 Who have won
 Not University distinctions,
 But victory over the local self.
 Age the youth of Divine joy.
 Salary Godhead
 Apply sharp
 With no begging solicitations

47

Peace immortal falls as rain-drops,
Nectar is pouring in musical rain;
Drizzle ! Drizzle " Drizzle !"

My clouds of glory, they march so
gaily !

The worlds as diamonds drop from
them

Drizzle ! Drizzle " Drizzle !"

My balmy breath, the breeze of
Law,

Blows beautiful ! beautiful !

Some objects swing and sway like
twigs

And others like the dew drops
fall ,

Drizzle ' Drizzle " Drizzle "'

My graceful Light, a sea of white,
An ocean of milk, it undulates.

It ripples, softly, softly, softly,

And then it beats out worlds of
spray.

I shower forth the stars as spray.

Drizzle ' Drizzle " Drizzle "'

48

Are you afraid ? Afraid of what ?

Of God ? Non sense ,

Of man ? Cowardice ,

Of the elements ? Dare them ;

Of yourself ? Know Thyself ,

Say, I am God,

सूचीपत्र ।

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और प्रत्येक भाग वी पी द्वारा मंगाने
वाले को ॥) प्रवेश शुल्क पेशगी
भेजना होगा ।

उक्त १८ भागों की विषयसूची
नीचे दी जाती है, और जहां जहां जिस
जिस व्याख्यान का अनुवाद अंग्रेज़ी
भाषा से हुआ है वहां वहां उसका
नाम अंग्रेज़ी भाषा में भी दे दिया है: —

की वर्तमान आवश्यकतायं (The present needs of India). (७) हिमालय (Himalaya). (८) सुमरु दर्शन (Sumeru-scene). (९) भारतवर्ष की स्त्रियां (Indian womanhood). (१०) आर्य माता (About wifehood). (११) पत्र मंजूषा ।

चौथा भागः—(१) भूमिका (Preface by Mr. Puran in Vol. I). (२) पाप; आत्मा से उसका सम्बन्ध (Sin Its relation to the Atman or real Self). (३) पाप के पूर्व लक्षण और निदान (Prognosis & Diagnosis of Sin). (४) नरकधर्म. (५) विश्वास या ईमान. (६) पत्र मंजूषा ।

वर्षा, प्रथम भाग (स्वामी राम कृत भजनोंके नौ अध्याय) और दूसरा भाग (जिसके केवल तीन अध्याय दर्ज हैं)।

नवाँ भागः—राम वर्षा का दूसरा भाग समाप्त ।

दशवाँ भागः—(१) हज़रत मूसा का डंडा (The Rod of Moses.). (२) सुधार. (३) उन्नति का मार्ग या रोह-तरकी. (४) राम हिंदोरा (The Problem of India). (५) जातीय धर्म (The National Dharma) ।

ग्यारहवाँ भागः - (१) राम के जीवन पर विचार, श्रीयुक्त पादरी सी, एफ, एण्डयूज द्वारा. (२) विजयनी आध्यात्मिक शक्ति (The Spiritual

power that wins). (३) लोगों को वेदान्त क्यों नहीं भाता (रिसाला अलफसे रामका हस्तलिखित उर्दू लेख)

चारहवाँ भागः—(१) सुलह कि जंग ? गंगा तरंग ।

तेरहवाँ भागः—(१) सुलह कि जंग, गंगा तरंग का अवशिष्ट भाग. (२) आनन्द. (३) राम परिचय ।

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पन्द्रहवाँ भागः—(१) नित्य-जीवन का विधान (The Law of Life Eternal). (२) निश्चल चित्त (Balanced mind). (३) दुःखमें ईश्वर (Out of misery to God

within). (४) साधारण बात चीत
(Informal talks). (५) पत्र मंजूषा।

सोतहवाँ भाग (१) घर सुल्कों
के तजरुब (अनुभव). (२) अपने घर
आनन्दमय कैसे बना सकते हैं (How
to make your homes happy).
(३) गृहस्थाश्रम और आत्मानुभव
(Married life & Realization).
(४) मांस भक्षण पर वेदान्त का विचार
(Vedantic idea of eating meat).

सतरहवाँ और अठारहवाँ भाग :—
(१) रामपत्र तीन भागों में विभक्त, अर्थात्
चाल्यावस्था से ब्रह्मलीन अवस्था तक
जो पत्र राम से अपने पूर्वाश्रम के गुरु
भगत धन्नारामजी को तथा लन्यासाश्रम
में अपने अनेक प्रेमियों को लिखे गये,

(३) राम वर्षा ।

अर्थात् ग्रन्थावली के भाग ७, ८, ९)

भजन के प्रेमियों के लिये राम भगवान् की नोटबुकों में पाये हुए जो भजन नौ अध्यायों में विभक्त और ग्रन्थावली के तीन भागों में छपे थे, उन्हें एक जिल्द में कर दिया है ।

इन (भजनों) के अक्षर अक्षर में अलौकिक शक्ति सञ्चार कर रही हैं, और इनके पाठ तथा श्रवण करने से निज स्वरूप का श्रवण मनन और निदिध्यासन भली प्रकार हो जाता है । जो इन्हें पढ़े वा सुनेगा वह अपने अनुभव से आप ही साक्षी देगा ।

मूल्य सम्पूर्ण राम वर्षा सजिल्द ६ २) ५०

राम की बट्टन फोटो मूल्य ॥)

राम तथा उनका गुरु और सहायक के सादे चित्र मूल्य प्रति कापी -) और दस कापी ॥)

और व्याख्या है। इसके सिवा जगह २ पर टिप्पणियां दी गई हैं जो बड़े महत्व की हैं। बीच-बीच में जहां मूल का विषयान्तर होता दिखाई पड़ा है, वहां सम्बन्धी व्याख्या लिख कर विषय का मेलमिला दिया गया है। स्वामी जी ने एक बात और भी की है। आप ने प्रत्येक अध्याय के अन्त में उस अध्याय का संक्षिप्त सार लिख दिया है। इससे साधारण लिखे पढ़े लोगों का बहुत हित साधन हुआ है। मतलब यह है कि क्या बहुज्ञ और क्या अल्पज्ञ दोनों के संतोष का साधन स्वामीजी के इस संस्करण में विद्यमान है। गीता का सरलार्थ व्यक्त करने में आपने कसर नहीं उठा रखी, इत्यादि।”

अभ्युदय कहता है:—“हमने गीता की

हिन्दी में अनेक व्याख्याएं देखी हैं, परन्तु श्री नारायण स्वामी की व्याख्या के समान सुन्दर, सरल और विद्वत्तापूर्ण दूसरी व्याख्या के पढ़ने का सौभाग्य हमें नहीं प्राप्त हुआ है। स्वामी

जी ने गीता की व्याख्या किसी साम्प्रदायिक सिद्धान्त की पुष्टि अथवा अपने मत की विशेषता प्रतिपादित करने की दृष्टि से नहीं की है। आप का एक मात्र उद्देश्य यही रहा है कि गीता में श्रीकृष्ण भगवान् ने जो कुछ उपदेश दिया है उसके उत्कृष्ट भाव को पाठक समझ सकें।”

प्रेक्टिकल मेडिसिन (देहिली) का मत:-

“अन्तिम व्याख्या ने जिसको अति विद्वान् श्रीमान् बाल गंगाधर तिलक ने गीता रहस्य नाम से प्रकाशित किया है, हमारे चित्त में बड़ा प्रभाव डाला था। परन्तु श्रीमान् आर. ऐस. नारायण स्वामी की गीता की व्याख्या ने इस स्थान को छीन लिया है। इस पुस्तक ने हम और हमारे मित्रों को इतना मोहित कर लिया है कि हमने उसे अपने नित्य प्रातः स्मरण की पाठ्य पुस्तकों में सम्मिलित कर दिया है।”

चित्रमय जगत पूना का मत:- “हिन्दी में

गीता का यह संस्करण अपने ढंग का एक ही निकला है। क्योंकि अभी इस प्रथम भाग में केवल ६ अध्याय ही आसके हैं, और उनकी व्याख्या इतने बड़े ग्रंथ में हुई है। अर्थात् स्वामीजी ने इसे कितनी ही विशेषताओं से युक्त किया है। भूमिका, प्रस्तावना, गीतारहस्य श्लोकानुक्रमणिका, पूर्ववृत्तान्त आदि के बाद मूल गीता का शब्दार्थ, अन्वयार्थ और व्याख्या तथा टिप्पणी लिखी गई हैं। अर्थात् इन सब अलंकारों के सिवाय स्वामीजी ने स्थान २ पर विविध महत्वपूर्ण फुट नोट देकर पुस्तक को सर्वांग सम्पन्न ही बना दिया है। साथ ही जहाँ मूल का विषयान्तर होता दिखाई दिया वहाँ तत्सम्बन्धिनी व्याख्या देकर वर्णन को शृंखला बद्ध कर दिया है। इसी प्रकार प्रत्येक अध्याय के अंत में उसका सार देकर स्वामीजी ने इसे अल्पज्ञ और बहुज्ञ सब के समझने योग्य बना दिया है। गीता का सरलार्थ तो वैसे ही समझ में आसकता है; किंतु जिन गूढ़ाशयों को प्रकट करने के उद्देश्य से यह

अन्य प्रकाशकों के ग्रन्थ ।

(१) हिन्दी ज्ञानेश्वरी ।

श्री मङ्गवार्ता पर दक्षिण के प्रसिद्ध
महर्षि श्रीज्ञानदेव जी की हिन्दीमें अति विशिष्ट
व्याख्या । देमी ८ पेजों पृष्ठ लगभग ७५०
मूल्य ३) रु.

यह व्याख्या असल में मङ्गठी कविता में
है, थोड़े वर्षों से इस का हिन्दी में अनुवाद
हुआ है । दक्षिण देश में तीसरा धेद मानी
जाती है । और श्री ज्ञानदेव महाराज कृत
भावार्थ दीपिका करके प्रसिद्ध है ॥

(२) अमृत की कुंजी ।

(या ज्ञान कहानी) बाबू बैनीप्रसाद
प्रेम ए ऐल ठी द्वारा रचित मूल्य प्रतिकापी-)

(३) साधन संग्रह ।

एह पुस्तक भक्तप्रवर श्री परिडत

